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Page 95

SERMON

PREACH'D in the
CATHEDRAL CHURCH
OF
ELY

At the ASSIZES held for the Isle of *ELY*
Apr. 16. 1718.

By JOHN WHITFIELD, D. D.
Fellow of TRINITY-COLLEGE
in CAMBRIDGE.

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and other GENTLEMEN.*

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SERMON

PREACHED BY THE

CATHEDRAL CHURCH



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TO THE

Right Worshipful

JOHN RABY, Esq.

Chief Justice of the Isle of *ELY*,

THOMAS EDWARDS, Esq.

Bayliffe of the Liberty of the
Isle of *ELY*,

EDWARD PARTRICH,
JAMES FORTREY,
JOHN KELSAL,
GEORGE MAYFIELD,
JAMES MALLABAR Clerk,

} Esq.

Justices of the Peace:

And

And also To

William Cawthorn, Esq.
Thomas Steuart,
William Cole, jun.
Thomas Doe,
Thomas Austin, jun.
William Martindale,
William Fowler,
John Pain,
Nevil Butler,
Robert Chapman,
William Powers,
Downhil Block,
Thomas Carter,
Peter Wellphdale,
Thomas Mann,
Adam Hawkins,
Benjamin Bird,
John Laxon,
Nathaniel Ives,

Gentlemen of the GRAND-JURY:

This S E R M O N is humbly dedicated.

ZACHA.

ZACHARIAH VIII. 16, 17.

*These are the things that ye shall do,
 speak ye every Man the Truth to his
 Neighbour : execute the Judgment of
 Truth and Peace in your Gates.*

*And let none of you imagine evil in your
 Hearts against his Neighbour, and love
 no false Oath : for all these are Things
 that I hate , saith the Lord.*

TH E Prophet, in the Beginning of this Chapter, declares to the Jewish People, who then were newly return'd from the Babylonish Captivity, that notwithstanding the severe Punishments which God had inflicted on their Fathers for their Sins, notwithstanding the Calamities which they had endured either from their Enemies without, or from their Enmities amongst themselves by his appointment, yet that for the future He had resolv'd to do well unto them and to bless them, provided they would continue obedient unto Him ; *For, He would dwell in the midst of Jerusalem, and Jerusalem should be called a City of Truth.* The Prophet then proceeds to enumerate and describe some of the most valuable temporal Blessings, which God would freely pour out
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upon Them. 1. He says, They should be crowned with length of Days, *There shall yet old Men and old Women dwell in the Streets of Jerusalem, and every Man with his Staff in his Hand for very Age.* 2. They should be revived with that most agreeable Pleasure of beholding a numerous Off-spring, *the Streets of the City (says he v. 5.) shall be full of Boys and Girls playing in the Streets thereof.* 3. They should enjoy a most secure Peace abroad, and the happy Fruits of Righteousness at home. *I will save my People from the East-Country and from the West-Country, and they shall be my People, and I will be their God in Truth and in Righteousness.* 4. They should overflow with Plenty, *the Seed should be prosperous, the Vine should give her Fruit, the Ground should give her increase, and the Heavens should give their Dew.* All which Blessings God would cause his People to enjoy abundantly. He lastly promises them safety from their Enemies, and assures them of Strength and Protection from their Allies v. 13. Hereby encouraging them to entertain an undaunted, fearless Courage and Resolution, a firm Hope and Confidence in his Protection. After which large Detail of the Mercies, the Blessings, the Honours wherewith God design'd to prosper, adorn and enrich his beloved People, the Prophet proceeds at last to deliver in these Words of my Text, the Particulars of Obedience and Duty which God required They should render unto Him, and the Reason also by which They were obliged to the Observation of Them, *These are the Things that ye shall do &c.*

In Discourfing from which Words, I shall treat of Each of the particular Duties, and of the Reason subjoyn'd to enforce the Obligation of them, in the same Order wherein they are here delivered.

1st. Then,

First. Then, *Speak ye every Man the Truth to his Neighbour.* Truth is not only the noblest Entertainment, the most delightful and ravishing and indeed the *proper* Object of the highest Faculties of Man: but it is true also, that if every One would religiously observe a strict Veracity in all their Conversations with Others, they would hence reap the most agreeable, inward Satisfaction, and would readily discharge an acknowledg'd Debt, which on every account, as Occasion requires, ought constantly to be paid to all Mankind. For all Men do certainly claim a natural Right not to be deceiv'd or impos'd upon, and this Right which they claim from others, they are bound Themselves undoubtedly to pay: so that, to lye or to equivocate, that is, to give an ambiguous or uncommon Signification to the Words we make use of in speaking, must be acknowledg'd to be unjust and culpable.

For if a Discourse be not agreeable to Truth, it cannot be accounted blameless, how good soever the Intention of the Speaker might be, because of it's very Deviation from this Rule, which should be ever held inviolable, much less if the Intention be manifestly bad and tends to the Detriment, the Damage or Ruine of Another.

For if such a doubtful and uncertain way of conversing together were once admitted of, All good Faith amongst Men must necessarily be banished, all Dealings must be filled with Fallacies and Frauds, and that Band of Union whereby Men are link'd and cemented together in Societies, must in great Measure be broken and destroyed. The End of Speech is, to open freely the Sentiments of our Mind to each other, to promote and establish the great Purposes of humane

Society, to preserve and manage an agreeable and useful Conversation amongst Men; a just Correspondence then should be always held to our Sentiments of Things in our Discourses, or else these Ends are subverted entirely, but This is still especially to be done in all kinds of Commerce, and Dealings betwixt Man and Man. The Defect of Veracity would be there a double Injustice, not only by imposing Errors, and substituting Falshood instead of Truth, but also, by tending to defraud and injuriously to despoil our Neighbour of what is his own peculiar Right and Property, whereof very frequent and numerous Instances might be given in the mysterious Frauds in Trade and Commerce, which are daily practis'd without any Scruple, where, by false Representations Men often judge it a necessary Part of their Profession to impose upon the Weakness, the Ignorance or the Credulity of their Neighbour.

I might here with sufficient Reason proceed to urge a very just Complaint against the frightful Disorders, which this Spirit of Injustice and Interest produces in the World. Every one thinks of establishing himself, and of building his Fortune, very often at anothers Cost. Men prescribe to themselves none other Rules of obtaining and acquiring besides their Desires, nor fix any other Bound besides their Want of Power. The lowest Genius, the grossest Mind becomes fertil enough in Expedients, if either great or little Gains are proposed to his View: and such are accounted the Wise and Prudent of the World, who employ to this End all the Art and all the Industry, wherewith the desire of having can inspire them: In the Heat of which Pursuit, we cannot but be sensible, how little Regard must needs be had to the
excellent

excellent Rule, which we now endeavour to recommend; because the Crafty and the Worldly minded esteem nothing more directly necessary for the Accomplishment of these beloved Ends, than Guile, Artifice, Deceit, Lying and Hypocrisy, from which fruitful Sources so many Mischiefs are constantly derived.

But how highly would the Observation of it tend to promote the Quiet, the Satisfaction, the Order, and indeed the universal Benefit of Mankind? For how could the Interests of every Man be placed in greater Security, than if They would resolve to observe religiously Truth in their Words, Exactness in their Promises, Fidelity in their Contracts, good Faith in their Commerce? All turbulent Passions might then be easily compos'd; Avarice, Hatred, Injustice and Treachery would be banish'd from their Breasts, and they might easily bring themselves back to that Evenness of Faith and Piety, which in the Beginning of Christianity shone with such lustre amongst the Professors of it.

In those happy Times, the Faithful united together in Christ Jesus, had amongst them but one Heart and one Soul, and the Innocency of their Manners answered the purity of their Belief in the Gospel. Truth and sincerity equally regulated their Thoughts and their Words. But altho' they were entirely free from Fraud; yet they understood how to use precaution, by joining the Wisdom of the Serpent to the Innocence and simplicity of the Dove. From so many pure, just, disinterested Consciences a public Tranquillity and Delight would certainly result and spring: *Truth and Peace would flourish out of the Earth, Righteousness and Judgment would look down from Heaven.* From so many fragrant Virtues such an Odour would be exhal'd as would perfume

perfume and recreate, would prosper and adorn
whole Nations and Kindreds, and Tongues and People.

But before I dismiss this Head, I must take notice, how necessary the Observation of our Rule, *to speak the Truth* is in relation to the *Public*, as well as in the mutual correspondence which we hold One with Another. So that, to spread false News and scandalous Reports to the Detriment of the Commonwealth, must be esteem'd to be abominable and wicked; to scandalize and calumniate great Men and public Magistrates, whereby they are much hindered in the Discharge of their respective Duties, must be regarded as highly Criminal. Such then are to be condemn'd entirely, who give themselves the Liberty of weakening the Glory of their Abilities, their Vertues or Successes by wicked and malicious Preventions, wherewith they have stuffed their own heads and whereby they endeavour to prejudice the rest of the World against them. Such Persons and Practises are severely censured and absolutely condemned, not by the Voice of Reason only, but also most fully in the holy Scriptures. Which brings me to the

Second Article of my Text: Execute the Judgment of Truth and Peace in your Gates.

The Gates of their Cities were anciently among the Jews, the Places of the chiefest Strength and Grandeur, so that by *them* in Scripture, the Cities themselves are frequently signified, especially when in making mention of them, any thing belonging to War is hinted at. Thus *Mat. xvi. 18.* Christ says, *the Gates of Hell shall not prevail against his Church*: Because he would preserve it triumphant always over the Strength and the Powers of Hell: and again *Gen. xxi. 17.* God makes a Promise to Abraham, *that his seed should possess the Gates of his Enemies,*

Enemies, that is, should conquer, subdue and take possession of their Strong-holds and of their best fortified Cities: Whence also because the Gates were of such distinguish'd Eminence and Strength, They were appointed to be the Places of Judicature for each City, as we might easily prove by numerous Instances; so *Ruth* iv. 1, 2. we find *Boaz* going up to the Gate, and laying his Cause in relation to his Kinsman *Naomi*, before ten Men, Elders of the City to be decided by them. Which Practice of the Jews was consonant to the Precept given them, *Deut. xvi. 18. Judges and Officers thou shalt make thee in all thy gates, which the Lord thy God giveth thee, throughout thy Tribes: and they shall judge the People with just judgment.* And in the following Chapter v. 5. *Then shalt thou bring forth (says Moses) that Man or that Woman (which have committed that wicked thing) unto the Gates: and so he goes on to deliver the Rules and Methods whereby they were to proceed in such their Judicature.* The Precept then before us, must be understood to have relation to the Civil Magistrates, to the Officers and Executors of public Justice, and it may be extended also to Juries amongst us.

1st Then, *Execute the Judgment of Truth in your Gates.* That is to say, be not sway'd, or in the least inclin'd by Favour or Affection for any Man, neither be puff'd up with an humorous Prejudice, or any sort of Prepossession against any One; but thro' the whole Process of your Judicature have always your Eyes steadily fixt on Truth and Justice only. Thus God commands the Judges of his People Israel. *Levit. xix. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the Person of the Poor, nor honour the Person of the Mighty: but in righteousness shalt thou judge thy Neighbour.*

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The Magistrate must be entirely superior to Corruption; He ought to take the Part of the Weak against the Mighty, whenever the Cause of injur'd Poverty requires it; and he ought not to countenance a Poor Man in his Cause; either out of a weak, unjust Pity, or a vain Air of Popularity, or a humorous Ostentation of his Power against the Rich and Wealthy. The first Tribunal he should ascend, must be That of his Conscience, to examine the ground and bottom of his Intentions, and to fix his just and equitable Resolutions. He must not give ear either to Pride or Ambition or Covetousness; nor will he be moved by any foreign Impression in a Cause: For no Interest can engage him to turn out of the straight Road of Equity. He will think it of the utmost Consequence to know how to temper the austerity of the Laws and of rigorous Justice, by all the gentle Alleviations which Mercy and Charity inspire. In short, he will ever carefully adhere to this Rule, of *Executing the Judgment of Truth*: For in a Profession, where Questions are of such vast Variety and Intricacy, and the respective Rights so difficult to unravel and determine, where Controversies are decided in regard to the Honour, to the Goods and Fortunes, and to the Life of Men, and where Faults can never be small, but must be almost always irreparable; we cannot doubt, but that an upright and just Magistrate will be afraid of nothing so much as of an Error in his Judgments.

2. *Execute the Judgment of Peace in your Gates.*

The full Commission is contain'd, in these words, of the civil Magistrate to chastize and punish all insolent Disturbers of the public Peace, whether they be guilty of the more flagrant Crimes of Rebellion,

bellion, Sedition, Murder, Robbery, Theft, Adultery and such like; or of the less glaring Ones, such as Oppression, Extortion, Cheats, Assaults, Injuries, and all other kinds of petty Villainies. I cannot now proceed to treat of these Crimes particularly, or to describe their heinous, complicated Guilt, or to shew the damage which they bring to the Public, and the Infamy, Disgrace, Confusion and Misery which would necessarily attend Mankind if they were permitted to escape unpunished. My Time will not allow me, either to discover the Nature of these Distempers, or to lay open the Methods of their Cure. And besides, such a Task would be at present needless, since this Province will be managed so ably by the Eloquence and Wisdom of Him, who is sent with full Powers to redress them.

We must know that in former, more innocent Times, Kings did themselves discharge this Function of being the Judges of their People. The foul Vices which so horribly disturb the World, were then very uncommon: because Men generally lived contented and easy with the Goods and Fortunes which their Ancestors had left them, and seldom enlarg'd their Desires and Prospects beyond the Limits of their Patrimony. An honest Simplicity and downright Integrity were easily maintain'd, when there were but few Occasions of altering them by the Objects of Ambition, Self-interest and Envy, which are the true and proper Grounds of all Fraud and Injustice. Suits of Law could not be then very frequent, and they could be readily determin'd by the Natural Principles of Right and Wrong. Sovereign Princes could then easily hold their own Courts, by descending from the Throne, to ascend the Judgment-seat: so dividing them-

selves between their Cares of the Public, and the security of private Persons. But when the Distribution of Justice came afterwards to be encumbered with a multiplicity of Laws to restrain the Lawless, and to obviate their evasive subtilties, and when Men would become litigious to give vent to their Malice and Revenge, and push for their Adversaries Ruin by an artful Tricking in their Processes, Kings were then forc'd to reserve themselves intirely to the grand Affairs and Exigencies of the State, to their Wars, their Alliances, and the uniting all Interests which might conspire to their Glory and the Prosperity of their Kingdoms, and to assign (as *Moses* did) this troublesome Administration of Justice to *able Men, such as fear God, Men of Truth, hating Covetousness*. *Exod. xviii. 21.* To such as Those who at this day fill, enlighten and adorn our Tribunals.

These are the Representatives and Vice-gerents of our dread Sovereign in this awful Province of *Executing the Judgment of Peace in our Gates*; which they faithfully discharge by equitably deciding all Controversies of Right and Wrong which may arise between Man and Man, and by inflicting the severity of Punishments on such as have incurr'd the Guilt of those heinous Crimes which I have just now mentioned. But may it not well become their excellent Function also, to act the Part of Peace-makers by reconciling Men to each other, as any proper Occasions shall offer, and by accommodating the Differences which Discord, Jealousy or evil Council may cause to arise amongst the Inhabitants of a Country? may not this End be especially accomplish'd, in duly checking and discouraging those ignominious Wretches, who under the Pretext of being Retainers to, or inferior Ministers

nisters of the Law, make it their Trade and Business to inflame petty Quarrels in a Neighbourhood, and to engage contending Parties in vexatious Suits, that by catching at the Perplexities and Cavils, the Tricks and Fetches at Law, They may proceed with vigour to bite, molest, destroy one another, and to fall a welcome Prey to these devouring Harpies? Such wretched Miscreants surely cannot be treated with too severe Reproaches. The great Ends then of this high Commission will not only be answered completely in attempting to unite the Hearts and Affections of the King's Subjects One towards another, and by promoting every way the Glory of the King; as well as by securing the Peace and good Government and consequently the strength and wealth of the Kingdom; but the Executors of these excellent and godlike Purposes may also claim more especially that glorious Benediction which Christ has pronounced *Mat. v. 9. Blessed are the Peace-makers, for they shall be called the Children of God.* But I hasten to the

Third Article, And let none of you imagine evil in your hearts against his Neighbour. This Precept is universal in it's Extent, and does not properly belong to the Inquiries of the Magistrate, who can judge no farther then according to the evident appearance of Men's outward Actions, without being able to discern and penetrate into their Hearts: But the Observation of it is however absolutely necessary for procuring and establishing the Public Good; since the inward Purity and Integrity of the thoughts and Intents of the Heart, not only can be alone acceptable in the sight of God, but are indeed the only sufficient security against our falling into the Commission of any gross outward Sins: the Transgression therefore of this Precept

will undoubtedly be punish'd by God who knows the bottom of our Hearts, how securely soever it may escape the Punishment of Man.

The Sense and Import of it is plainly This, that we ought not to devise or imagine hurt to our Neighbour, either by word or deed; either by any Insults or Injuries to his Person, or to his Wife, his Children or Dependents, or by any oppression, extortion or fraud in Commerce with him, or by depriving him of his Due, or by casting any scandal or Blemish upon his Reputation. And how highly necessary is it to purify our Hearts with the utmost diligence from their gross, corrupt Affections, if we would constantly retain our Innocence, hold fast our Integrity, and be superiour to all such base and injurious Practices; for our Saviour has declar'd, that *out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies, Mat. xv. 19.* How earnestly then should we strive to disengage this Fountain and Spring of Action from the bewitching Charms of Ambition, Lust and Avarice; which if indulg'd to the full, will carry us headlong into all sorts of Crimes and Disorders, that is to say, into all the Excesses which Reason disapproves of, when it maintains it's just Authority, stands right and is clearly exempt from Passion. And we desire it may be calmly examined by Reason, into how many Excesses Men are carried by the three darling Affections, whereof we speak: For what base and unworthy Actions, how many Dissimulations, Flatteries, Treasons, Cruelties and Calumnies does the Spirit of Ambition produce, or the too passionate desire of Power and Greatness? How many cruel Mischiefs, what Duels and Murders have been occasion'd by the too-nice Resentment of an Injury which wounds Men's
Pride

Pride or their imaginary Honour? Of what Oppressions and Extortions, of what Robberies and Thefts and Frauds is the Love of Money the fruitful Root and Original? And into what Disorders are they hurried by their passionate Love of sensual Pleasures? What shameful Excesses are produc'd by the several kinds of Intemperance; and what frightful Troubles do frequently infect and disturb the Society and Conversations of Men thro' Lewdness, Jealousy and Wine? We cannot then but be sensible, of what vast importance it is, as well to ensure the Peace and Order of the World, as to secure our own future Felicity, to keep our Hearts free from the Contagion of irregular Passions, and to strive to purify them from Corruption thro' the blessed Assistance and Influences of the Spirit of God. Undoubtedly a solid Joy and a true Quiet of Conscience will attend such a Calm of Passions as I endeavour to persuade, and our Hearts would become thereby *a Sacrifice acceptable and well-pleasing and meet to be offer'd up to the God of Purity.* I proceed to the

Fourth, And last Article. And love no false Oath. That Oaths should be held very sacred and regarded with the utmost Veneration, is (besides the positive Commands of God) of absolute Necessity for the Ends of preserving the public Peace, of administering Justice between Man and Man, of establishing the Order, quiet and security of Civil Societies. *An Oath for Confirmation* has been always held among Men to be a Determination of all Controversies, *an End of all Strife.* It highly concerns Them therefore, to be instructed in a right Notion of the important Nature and Obligation of an Oath, who are called upon to bear their Testimony in any Cause or Process depending

ing before the Magistrate. Whosoever takes an Oath religiously calls upon God, to be a Witness of the Truth of what he shall affirm thereupon, and to take Vengeance upon Him, if he should forswear himself: How highly provoking then, is the Sin of a False Oath in the very Nature of it, when God is so solemnly and religiously called upon to bear Witness to a Falshood? For He who so swears, does by that Act acknowledge and profess God to be a righteous and powerful Beholder of humane Actions, whom he prays to revenge, and to punish in him the Crime of Perjury, if he should be guilty of it, which yet He is then actually Committing. For if in an Oath, we appeal to God to witness it's Truth, we appeal to his Power and Justice also to punish it's Falshood. Ought it not then to be duly consider'd, how much God's Truth and Justice require, that He should take Vengeance on Them who swear falsely? *He will by no means hold Him guiltless, that taketh his Name in vain*; and the Prophet *Malachi* assures Chap. III. v. 5. That he *will come near unto Judgment, and will be a swift witness, not only against the Sorcerers and the adulterers, but also against false Swearers*. Which dreadful Menaces of God are not only to be regarded by Witnesses, on the Force of whose Testimony all Judgments are indeed necessarily form'd, whereby the different Rights are determin'd and the Sentences of Punishment awarded: Whose Perjury therefore must produce the foulest Mischiefes; but They also are particularly to attend hereto, who are called to serve their Sovereign and their Country, in the Decision of such important matters, as are usually committed to the Inquisition of Juries. They ought to form their Judgments of the Matters given to them in charge, by vertue of the sacred

cred Oath which they take, according to their utmost skill and Abilities, with the exactest Impartiality, Fidelity, and Justice. Let them otherwise reflect on the terrible Judgments of God, who will severely revenge this impious and audacious Profanation of his holy Name, if contrary to such a sacred Obligation, they shall basely suffer themselves to be drawn by hope or fear to serve any unrighteous Cause, and thereby to betray the important Trust reposed in them, and to become the wicked Instruments of Oppression and Injustice.

I should now say something of the Reason given in my Text, to enforce the Obligation to the particular Duties, which are the Reverse of the Sins therein forbidden: *For all these are things that I hate, saith the Lord.*

We cannot indeed, in strict propriety of speaking, affirm of God, an infinitely perfect Being, that he can be moved by Anger, by Hatred or any other Passion; yet such Expressions of his Displeasure, afford a very lively Idea of the Contrariety of such Things to his Will and to his adorable Perfections; they confirm the certainty of their Punishment who offend Him in such Cases. His Holiness and Justice require Sin not to go unpunish'd; and He has denounc'd the most dreadful Penalties to be inflicted on the wilful and obstinate Transgressors of his Laws, on them who persist in an impious Course of Disobedience and Rebellion against Him. How careful then should we be not to incur the Guilt, whereto these Penalties are due, how zealous to pay an uniform Obedience to all the Laws and the Duties of Religion? This is the only secure way of escaping these Judgments, *these Terrors of the Lord*, as well as of being entitled to the highest Rewards. Or if any have been unhappily guilty
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of the Crimes, against which God has here so fully declar'd his Aversion, let him seek to avert the just Anger of God by a speedy Repentance and Amendment, let him make full Restitution to his injur'd Brother, let him lay hold on the Merits of our great *High-Priest* and *Saviour*, who continually stands at the Right hand of God to make Intercession for us.

For if Men were to regulate their Lives according to the Gospel, how delightful and sweet would be Civil Society? Every One would live contented with his own Station, and consequently would not have his Breast corroded with Uneasiness or Envy. The Poor would not be impatient, nor the Rich proud; the Soldier would not be cruel, nor the Tradesman fraudulent and deceitful. Traffick would be carried on without Guile, Trusts would be discharg'd without Treachery, Friendships maintain'd without Insincerity, Detraction and Evil-speaking would not rule and reign in Conversations. Instead of these pernicious sources of Vexation and Trouble, all would endeavour to make themselves agreeable and useful to others, by their universal Benevolence and by their mutual good Offices.

And as whole Societies and Bodies of Men would by observing the Rules of Religion aspire to the greatest Felicity; so what would be the Heads of Societies, the Kings and Princes who form themselves thereby? They would be happy, and would make their People happy: They would esteem themselves the Nursing-Fathers, as well as the Lords and Rulers of their People. They would punish with Regret, and pardon with Alacrity; their Punishments would be only allotted to Crimes, but all their Rewards and Encouragements would be for Vertue and Loyalty; by their Advantage
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of being plac'd above All, they would think it chiefly concern'd them to take care of the Protection of All. We may securely describe the Vertues of an Excellent Prince, because in this Reign, Those of our Own will be easily included in the Character.

If it be the Duty of *our* Function to inculcate Obedience to Princes, when can this more properly be done than on such solemn Occasions as This, set apart for the Execution of the Laws and the Distribution of Justice, whereof They are the Guardians and Executors? The Felicities of the present Reign are surely so great, as to require our grateful Reflection upon them, from whence also new Motives may be drawn of our Obedience and Duty. For if we abstract from the Sentiments of a discontented Party, who like Persons in a Jaundice, see the Objects about them ting'd with false Colours, We cannot but acknowledge the Justice and Moderation, the Wisdom and Clemency of his Majesty's Government; Whose firm Resolution and Constancy are not only sufficient to deter the Obstinate and Malicious, but his Generosity naturally tends to mollify and reduce the Missed, and His Goodness to engage the Submissive to their Duty. Do not all His Designs and Actions manifestly tend to every thing truly Great and Noble? To make His Kingdoms bear a conspicuous Figure in the whole Affairs of Europe: To adjust the Rights of contending Princes, and to secure the Peace of Christendom: does He not justly merit the glorious Title of Lover of Mankind hereby, as well as That of Father of his Country, in equitably governing according to Law, and in being tender of the Rights and Privileges of His People? Was not This most emi-

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nently seen in the gracious Government of those Subjects, where he had no Restraint or Check to the unbounded Exercise of his Power and Pleasure? I might add hereto his Care and Encouragement of Trade and Commerce, which yields so much Strength and Glory to our Nation: But chiefly, I would take notice of the happy Protection which the Church of *England* enjoys under him, which has always been esteem'd the Glory and Bulwark of the Reformation, whose Sons are free from the Ignorance, Superstition and Idolatry which reign so universally among the Disciples of Rome, and whereunto they are constrain'd and tied down by the most amazing Penalties. Had the Attempt of his pretended Rival succeeded, must not She have necessarily fallen a Prey to the Tyranny of that Church, which condemns as Heretics, and adjudges to inextinguishable Flames, All who have ever dared to separate from Her Communion? Was not the Revolution justly thought necessary to save such an inestimable Jewel, and shall not Adhering to our own Happiness in our Allegiance to an Excellent Prince, be now thought requisite to preserve it? Can the Force of a Notion only, not really founded either in Reason or Religion (tho' imagin'd to be so) push Men on heedless and desperate to the hazzard of such Mischiefs? A Notion it is indeed, which can lead into the most amazing degree of Enthusiasm, as we have lately seen in One possess'd with it, who imagin'd, he should do God good Service, if he could accomplish the Design he had form'd of sacrificing the sacred Life of our Prince, in contradiction to all Laws both humane and divine, whereat every thing that can be called Humanity is shock'd; which many even of the Jesuits have condemn'd,
and

and which could have been only parallel'd in the Execrable Villainy of a *Clement* or a *Ravillac*. But I have done. May God preserve his Majesty from all the secret and open Attempts of his Enemies, and may Each of us in our respective Stations faithfully discharge the Duties which Religion requires. So we may justly pronounce, as *Moses* did, *Surely this great Nation is a wise and understanding People.*

FINIS.

BOOKS Printed for CORN. CROWNFIELD,
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M Tullii Ciceronis de Natura Deorum Libri tres, cum Notis integris, Pauli Manucii, Petri Victorii, Joachimi Camerarii, Dionys. Lambini, & Fulv. Ursini. Recensuit, suisque Animadversionibus Illustravit ac Emaculavit, Joannes Davisius, L. L. D. Coll. Regin. Cantab. Magister, & Canonicus Eliensis. Accedunt Emendationes Cl. Joannis Walkeri, A. M. Coll. Trin. Socii.

Lactantii Firmiani Epitome Divinarum Institutionum ad Pentadium Fratrem. Eam ex vetustissimo Manuscripto Taurinensi nuper editam recensuit, & suis animadversionibus illustravit, ac emendavit, Joannes Davisius, Juris & Theologiæ Doctor, C. R. C. M. C. E.

Remarks upon a late Discourse of *Free-Thinking*: in a Letter to F. H. D. D. by Phileleutherus Lipsiensis, the First and Second Part.

A Sermon upon Popery: preach'd before the the University of Cambridge, Nov. 5th by Richard Bentley, D. D. Master of Trinity College, and Chaplain to His Majesty.

A Sermon Preach'd before the King, at King's College Chapel Cambridge, by Richard Laughton, D. D. and Fellow of Clare Hall.

A Sermon preach'd in Trinity College Chapel, in Commemoration of the Founders and Benefactors. By John Colbatch, D. D. one of the Senior Fellows of that College, and Casuistical Professor of Divinity in the University of Cambridge.

A Sermon preach'd before the University of Cambridge, being the Anniversary of his Majesty's happy Accession to the Throne. By Theod. Waterland, M. A. Fellow of Magdalen College.

Peace and Joy the Reward of Righteousness prov'd and illustrated. In a Sermon on *Isaiah xxxii.* Part of 17th Verse. By Rich. Crossing, B. D. Fellow of Pembroke-Hall in Cambridge.



